

SATURDAY, NOVEMBER 17, 1877.]

[**CONFIDENTIAL.**]

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,
NORTH-WESTERN PROVINCES,
ODDH, AND CENTRAL PROVINCES,

Received up to 10th November, 1877.

KABUL AND FRONTIER.

THE *Rahbar-i-Hind* of the 6th November publishes
the reply which the Turkish Envoy has
received from the Amir of Kabul. The
reply has been communicated to the editor by a correspon-
dent. It is as follows :—

Afghanistan should be regarded as a country belonging to the Sultan. The Amir would make it over to the Sultan at any moment he is ordered to do so. But it is beyond his power to commence hostilities against the Russians as the Sultan wishes him to do. The Porte itself is at present in want of money, and, therefore, if he were to go to war against Russia in accordance with the wishes of the Sultan, he would have to look to the English for pecuniary aid, which he does not like. The English have been guilty of breach of faith. They have occupied Khelat without his permission and intend to invade his dominions. If the Turkish power will prevail upon them to withdraw their troops from Khelat and

Circulation,
450 copies.

render him pecuniary aid as usual, he will be ready to carry out its orders.

In commenting upon the above reply of the Amir, the editor remarks that the fate of the oppressed Turks might have provoked his indignation against the Russians for a time, but his greediness might have soon cooled down his enthusiasm. He has not yet had to deal with any other great power save the Government of India, else he would be convinced by this time that no power would have done so much to please him as the Government of India. He is at present favorably disposed towards the Russians, simply because he has had no dealings with them yet. Russia will be long in recovering from the effects of her present struggle with the Porte so as to be able to court hostilities with any other potentate; therefore we trust that she will not commence her intrigues with the Amir for some time to come. It is this state of things which promises us a temporary respite from those hard struggles which menace us on the frontier. However, we must always be on the alert against the intrigues of Russia and the enthusiasm of the Afghans. Some men in a state of excitement find fault with the liberal policy which the late Lord Mayo adopted in making friends with the Amir, but a little reflection will show that His Lordship acted in conformity to the general policy of the Government. To engage in any serious scheme against the Amir is out of the question, while we find ourselves unready even to repress the turbulence of the frontier tribes, and while our indignation gives way to mildness and forbearance. We must confess that we have been rather hasty in provoking the anger of the Afghans against us, and that we have made ourselves liable for a campaign against the Amir while we were not yet prepared for it. The Turkish Envoy has also failed to effect a reconciliation between us and the Afghans. We impatiently wait to see what new policy our Government will now adopt towards Kabul.

The *Oudh Punch* of the 6th November publishes two *ghazals*, one of which is addressed by England and Kabul. England to the Amir of Kabul, and the other by the latter to the former in reply. The *ghazals* are written in that style of writing which two lovers, when they fall out with each other, adopt. The substance of the *ghazal* which England addressed to Kabul is as follows:—

Circulation,
230 copies.

We will now make friends with the Khan of Khelat and burn you like a candle. Far from trying to conciliate you, we will not even listen to your entreaties for a renewal of friendship. You complain of our occupying Khelat, but we will now occupy Kandahar, and having established our camp in Kabul, will bring you to your senses. Your alliance with the Russians of which you are so proud will avail you nothing.

In reply to the above *ghazal*, the Amir charges England with falsehood. He was promised an annual subsidy, but that subsidy has lately been stopped. Both England and Russia are anxious for his aid, and, therefore, he is at a loss to decide which side to favor. What has England done for the Porte that she expects aid from others? While she expects nothing from him, why does she complain of his conduct?

The *Rahbar-i-Hind* of the 6th November, after referring to the raid of the Jawakis, on the 23rd October, in mauza Kamar, which is situated about six miles from Khushalgarh, says that perhaps there are some strong reasons which dissuade the Government from sending a military expedition against the insurgents. However, in view of the constant disturbances on the frontier, we can no longer advise the Government to wink at them. It is the forbearance of the Government which has emboldened the frontier tribes; and the Government is responsible for the acts of violence committed by them upon the British subjects on the frontier.

Circulation,
450 copies.

GENERAL ADMINISTRATION.

Circulation,
450 copies.

The *Rahbar-i-Hind* of the 6th November says that an idea is gaining strength among the officers of the Indian army on the frontier that the troops placed at their disposal are

The numerical weakness of the Indian army.

not sufficient to ensure success in an enterprise on which they may be employed. Our military officers are quite right in their opinion. Our army is insufficient not only on the frontier but throughout India. Whenever a need arises for the employment of our troops in any part of India, the disadvantages of the numerical weakness of our army will be immediately visible. If we had at present a suitable number of troops on the frontier, we could undertake an expedition against the turbulent tribes at a comparatively small cost. We must always bear in mind that we may have to send a great military expedition against the frontier tribes, and it is optional with us whether we do this to-day or ten years hence. Even if we deem it expedient to put off this task for the present, we must not forget to remedy the defect of the numerical weakness of our army. True, we have some means of increasing our army in the event of an emergency, but at the same time it should be observed that those means are very inadequate and costly. The only plan which we can adopt under the present circumstances to remedy the defect without imposing an additional burden upon the Exchequer is to form Native volunteer corps.

Circulation,
230 copies.

The *Oudh Punch* of the 6th November publishes a communicated article criticising the revised rules about the grant of allowance to assessors. The article is written in the form of a dialogue among some assessors. The revised rules are stated to be these.

The revised rules about the assessors.

- (1) The assessors summoned to attend the Sessions from a distance of more than five miles will get their actual travelling expenses.

(2) Those assessors who will be detained for more than one day will get a diet allowance for the days on which they have worked. In no case the diet allowance is to exceed Rs. 5 a day.

(3) The railway fare and the diet-money will be paid according to the dignity of each assessor.

According to the above rules those assessors who live within five miles of the sessions court are not entitled to get any travelling allowance, while they are subject to the same punishment for non-attendance at the court, when summoned, as those who live beyond five miles from the court. An assessor, if he does not attend the court when summoned, is fined one hundred rupees or sentenced to imprisonment for fifteen days. The rule II is really monstrous. If an assessor works for one day only he is to get nothing, but if he works for two days he is to be paid for both days. Moreover, this rule is equally applicable to those assessors who live within five miles of the court as well as those who live beyond five miles. If an assessor is bound to attend the court for one day without receiving any remuneration, then why is he paid for both the days if he has to attend the court for two days? To save the assessors from inconvenience and loss which attendance at the court entails upon them, the Judicial Commissioner (of Oudh) should try to abolish the institution of assessors. If it is not possible to abolish the institution, at all events, the existing system should be somewhat modified. Assessors should be nominated only from among the well-to-do classes of the community, such as pleaders, zamindars, &c. The number of assessors should be raised to two or three hundred, so that the same man may not be summoned more than once or twice in one year.

The *Urdu Akhbar* (published in Marathi at Akola) of the 3rd November, in reviewing the Master and Servant's Bill, remarks that

Circulation,
130 copies.

there is no necessity of special legislation in India to regulate the relations existing between the servant and his master. That such a legislation exists in England or Germany or any other European country is no ground for introducing it in this country. It might be desired by Englishmen resident in India who are put to some inconvenience on account of their Native domestic servants. But it is by no means right to enact a law for the good of a very small section of the community, which will prove a source of great inconvenience to the whole community at large.

A correspondent of the *Mashr-i-Qaisar* of the 4th November, writing from Ajmir, says that a complaint against a court of justice in Ajmir. A man instituted a suit as a pauper in a court of justice for damages against two persons. The presiding officer, who is nothing but a lump of flesh in the figure of a man, i.e., who is a corpulent man, asked the plaintiff to produce evidence to prove that he was really a pauper. Two men bore witness that he was a pauper, and one of the defendants also, who was present in court at the time, confessed that the plaintiff was a pauper and that his claim against the defendants was also just. But in spite of all this the court refused to entertain the suit. The law provides for the entertainment of pauper suits by courts. It is to be regretted that through the negligence of some Native officers suitors are sometimes prevented from obtaining justice. No blame whatever attaches to the law or to Government in this matter.

Circulation,
500 copies.

The *Safir-i-Budháná* of the 7th November, after quoting an article on the Indian paper currency, which appeared in the *Oudh Akhbár* of the 1st November (*vide* the *Selections* for the week ending the 3rd November, 1877, page 767), observes that since the Government of India rules over the whole of British India, it is difficult to understand why the currency notes of one circle should not be cashed by the treasuries of

another circle. Tahsildars are empowered to give money to travellers in exchange of currency notes worth Rs. 5 or Rs. 10. But when a traveller presents a note for exchange, the treasurer asks for a security. How is it possible for the poor traveller to find a security? Is he expected to keep a respectable man with him during his travels to stand his security whenever required? Sometime ago a joint stock company was started at Bombay, and its shares were sold to the public. But the company gradually sent all the money to England and eventually declared itself insolvent. Thus, the shareholders suffered a great loss. True, no dishonest motives can possibly be imputed to the Government. However, since Natives have once suffered a loss they are naturally very anxious. Some treasuries readily grant money to Europeans in exchange of currency notes but not to Natives. This is very likely the fault of the treasury clerks and not of the Government.

The refusing of treasuries to cash currency notes. A correspondent of the *Oudh Punch* of the 6th November bitterly complains of the distress caused to the people by the refusal of treasuries in these provinces to cash currency notes of any circle save the Allahabad circle. If a man has a note of the Calcutta circle or the Bombay circle he is compelled to sell it in the bazar, which necessarily puts him to great inconvenience and loss. Besides, the treasuries sometimes refuse even to cash the notes of the Allahabad circle, adding that all the money has been given away in *takavi* advances and that they have no money at present.

Circulation,
230 copies.

A complaint against the sub-registrar of Amritsar. A correspondent of the *Rahbar-i-Hind* of the 3rd November says that a European extra assistant commissioner at Amritsar does the work of sub-registrar. He is well versed in the law. The rules which the Inspector General of Registration has laid down for the registration of deeds and bonds are excellent. But it is to be regretted that the sub-registrar has fixed certain strict rules which put the public to unnecessary incon-

Circulation,
450 copies.

venience and trouble. He does not receive any bond or deed presented to him for registry after 12 o'clock in the day. A man who presents any document for registry must bring two trustworthy witnesses with him for identification. No man is allowed to sit in the veranda of the registry office. A document presented to the office has to be returned on the same day after being registered. The first rule that every document for registry must be presented before 12 o'clock is apparently a source of great inconvenience, especially in those cases in which the parties to the bond live at a great distance from the registry office. If they happen to be late they lose one day. A man brings two respectable witnesses to the office to identify him, but if the sub-registrar does not know them, he has to procure two other witnesses with whom the sub-registrar might be acquainted. The sub-registrar should receive documents for registry till 2 o'clock. He should accept the testimony of those witnesses also whom though he himself does not know but any of his clerks does.

Circulation,
212 copies.

The *Vakil-i-Hindustan* of the 2nd November says that on the 26th October the cantonment magistrate of Amritsar sentenced one Bisakhi Ram, a cloth-merchant, to one week's imprisonment and to two dozen cuts of the cane. But before referring to the crime of which Bisakhi Ram was convicted by the cantonment magistrate, it is necessary to state what relation existed between the two previous to the occurrence of the above incident. Bisakhi Ram is a cloth-merchant and the cantonment magistrate used to buy cloth from him. On the 5th July last he instituted a suit for Rs. 85 against the cantonment magistrate in the small cause court. The writer then gives the full history of the case. The result was that the court granted a decree to the plaintiff against the defendant. The judgment-debtor sent the amount of the decree to the court on the 19th October to be paid to the creditor. Now it appears that, when the suit

was still pending decision at the court, the cantonment magistrate ordered Bisakhi Ram not to come within the limits of cantonments for the purpose of selling cloth. It has not yet come to our notice how that order was conveyed to Bisakhi Ram, whether the cantonment magistrate in person delivered this order to the cloth-merchant, or whether the former conveyed it to the latter through another man: however, it is known for certainty that no such *written* order was sent to the cloth-merchant. On the 25th October he was arrested and brought before the cantonment magistrate for disobeying the orders of the latter. Accordingly, the cantonment magistrate sentenced him to the punishment which has been mentioned at the beginning of this article. There can be no two opinions about the conduct of the cantonment magistrate. Every man will hold him guilty of committing an improper act. Letting alone the question whether it was a cognisable offence to disobey his orders, and whether he had the authority to prohibit the cloth-merchant from selling cloth within the cantonment limits, he himself should not have tried the accused to whom he bore a grudge. The relatives of Bisakhi Ram at once brought the matter to the notice of the district officers, and through their intervention he was released the next day. We hope that the Government will take serious notice of the conduct of the cantonment magistrate.

The *Oudh Punch* of the 6th November publishes a few verses communicated by a correspondent. Referring to the civil service regulations, the writer says that it is not right to lower the limit of age for candidates to the civil service examination from twenty-one years to nineteen years. Oh! Secretary of State, you should feel pity for us. It is not right to afflict us who are quite helpless.

Circulation,
230 copies.

The late Delhi darbar has frightened away the rains and let loose retrenchment. The amalgamation of Oudh and the North-Western Provinces has ruined the people of Oudh.

The assumption of the new title by Her Majesty has been the cause of our misfortunes.

EDUCATION.

Circulation,
150 copies.

A correspondent of the *Sir Punch Hind* of the 3rd November, writing from Benares, says that Natives were already subject to a good lot of calamities. However,

The abolition of the Anglo-Sanskrit Department attached to the Queen's College, Benares.

it has pleased Providence to create a new calamity for them in the shape of retrenchment of public expenditure. Our Government, too, very much loves it. Accordingly, it is playing havoc in every department of the public service. It effected its entrance into the Benares college and soon swallowed the Anglo-Sanskrit department attached to that college, leaving the teachers and scholars wailing and crying. Let us now refer to the justice of the Government. The Professor of Anglo-Sanskrit was a European, and retrenchment could not digest him. He has, therefore, been transferred to the Muir college. Retrenchment can affect only Natives. This is indeed excellent justice! Our Principal of the college has such a delicate brain that the pleasant humming of school boys deranges his head. Here he affects such delicacy of brain, but what might have been his fate in England where he must necessarily have been surrounded by noise. He has removed the school classes into a building situated in a garden which is a very filthy place. The removal of the school classes from the college building has displeased the inhabitants of the city.

POST-OFFICE.

Circulation,
220 copies.

The *Safir-i-Hindustan* of the 3rd November says that the revised parcel and book-post rules are beneficial both to the Government and the public. But the rule fixing

The revised rules for the despatch of parcel and book-post.

the postage on a parcel weighing forty tolas or below at eight annas is not a good one. The money transactions between the newspaper presses and the public are now rapidly on the increase, and great inconvenience is experienced by men,

especially those who live in the Mufassal and cannot get Hundis or money-orders, in sending small remittances, say, for Rs. 5 or Rs. 10. If, in accordance with the practice of the postal department in England, the post-offices at towns were empowered to issue post-office orders, the Government would confer a great benefit upon the public, and also increase the income of the postal department.

The *Urdu Akhbār* (published in Marathi at Akola) of the

Circulation,
130 copies.

The postal department
of Berar.

3rd November says that according to the rule of the postal department of Berar the dāk is distributed twice a week in villages situated at the distance of eight or ten miles from the nearest post-office. But the dāk messengers do not strictly observe this rule. Some of our subscribers who live in villages complain that they do not get the paper punctually. Sometimes they get two or three issues of the paper together from the dāk messenger. The paper is published once a week and is regularly sent to the post-office. In some villages there is an urgent need of establishing new post-offices, as, for instance, at Kholapur, in the Umraoti district, &c. These post-offices will be self-supporting and will entail no additional cost upon the Government.

F A M I N E .

The *Oudh Akhbār* of the 10th November showers praises

Circulation,
700 copies.

The famine.

upon the Government of India for its laudable exertions in saving the famine-stricken people from starvation, and thanks Heaven for placing India into the hands of a just and philanthropic people like the English. When the famine is over, the Government will have to raise the money spent in meeting the famine by additional taxation. But it would be much better if, instead of defraying the whole cost of the famine out of the Exchequer, the Government had contributed only a portion of the total cost and raised the remainder by appealing to the public charity of India. In this way the necessity of imposing an income-tax would have been obviated, and the

Government would have been saved a great deal of odium which necessarily attends the imposition of a new tax. Besides, the Natives, by contributing towards the relief of their afflicted countrymen, would be taught a lesson of philanthropy and benevolence. Even now it is possible that the Government should redeem the famine expenditure by calling upon the well-to-do classes of the community to give subscriptions, and thus save the country from the hardships of paying an income-tax.

LOCAL AND MISCELLANEOUS.

Circulation,
450 copies.

A correspondent of the *Rahbar-i-Hind* of the 3rd November complains of the unjust interference of the deputy inspector of police of Mubarikpur in the last Ramlila fair, at ilaqa Amb, in the Hoshiarpur district. The deputy inspector also abused the respectable inhabitants of the ilaqa.

Circulation,
410 copies.

A correspondent of the *Anjuman-i-Panjab* of the 2nd November complains that the residence of prostitutes at public thoroughfares, streets, and bazars in each city is full of evil consequences. It is to be regretted that in these times of civilisation and enlightenment the number of prostitutes is rapidly increasing, and no measures are adopted to check this evil. No small degree of crime is due to the existence of this evil. Every respectable man hates the neighbourhood of a prostitute, but in the present state of things he cannot help it. In each city the municipal committee should erect an enclosure outside the city and build houses within that enclosure for the residence of prostitutes.

Circulation,
352 copies.

The *Dabdabai Sikandari* of the 5th November publishes a communicated article the object of which is to promote union between the rulers and the ruled. The substance of the article is as follows :—

Intermarriage between Europeans and Natives is a ready means of promoting friendship between them.

It is a fact proved by past history that union among the inhabitants of a country, belonging to different races and professing different creeds, ensures peace and prosperity for them all. Before the establishment of Muhammadan rule in India, the rulers as well as the ruled were Hindus, and, therefore, the country enjoyed all those benefits which result from the existence of a sympathy between the Government and its subjects. When the Muhammadan invaders settled in India and established their dominion they thought it advisable to promote union between the Muhammadans and Hindus; and, therefore, to foster a feeling of friendship and sympathy between the two classes of the community they introduced the custom of intermarriage. The Muhammadan kings of India used to marry the daughters of Hindu rajas. But our present rulers are the professors of the Christian faith. They practise a policy of strict religious toleration. It is our duty to suggest a plan which may tend to produce a friendly feeling between the rulers and the children of the soil, but which may at the same time be free from the objection of involving any religious interference on the part of the Government. The religious prejudices of our Hindu brethren do not permit them to marry Christian or Muhammadan women. But our *Qurán* permits us to partake our food with Christians, and also to take Christian wives to ourselves. But now the question is whether Christian ladies can or cannot marry Musalmans without infringing any rule of their religion. We have sought in vain the aid of the Bible in this matter. It throws no light on the question. However, we trust that Europeans will not oppose the introduction of the custom of intermarriage between Europeans and Musalmans. The Government of India should import from Europe a certain number of young girls of noble families every year at the public expense and keep them at some place in India, and permit the Native nobility and gentry to marry them. When a Native rāis marries any of those girls the Government should take from

him a sum of money equal to the expenses which it has incurred on account of her, as, for instance, her passage money from Europe to India, the money spent on her support in India till the time of marriage, and so forth. As soon as this scheme is put into practice, the numerous benefits which are likely to accrue from it will be at once visible.

Circulation,
230 copies.

[The *Oudh Punch* of the 6th November publishes the following article contributed by a correspondent:—
Cynical remarks on passing events.

Four things which necessarily spring out of four other things are : dishonour with the black (Natives), an illegal exercise of authority with the white (Europeans), triumph with the Turks, and defeat with the Russains.

The four things which do not look well without four other things : the feet without boots, the head without a hat, the body without a coat and pantaloons, and the mouth without a cheroot.

The four sacred relics of India : scarcity, draught, the reduction of public expenditure, and the taxes.

The four fortunate things : to pay subscriptions, to submit to everything silently without asking any questions, to yield blindly to the opinions of others, and to be a bankrupt.

The four unfortunate things : truthfulness, sincerity, darkness of complexion, and obedience.

The four rare things : admission to the covenanted civil service, good administration in a Native State, friendly intercourse between Europeans and Natives, and the disloyalty of Natives.

The four nectars : *madak*, *chandu*, opium, and spirituous liquors.

The four dishonorable things : for parents to subject their children to the trouble of acquiring learning, widow-marriage, a deviation from the custom of early marriage, an invention or novelty.

The four things which are reserved for four other things : acquiring learning for obtaining an appointment in the public service, unity for the English, want of unity for the Natives, and the institution of castes for the Hindus.

The four useless things : subscribing to newspapers, the perusal of books, the modern system of education, and petitioning or memorialising the Government on any subject.

The four things peculiar to India : ignorance, idleness, slavery, and carelessness.

The four things which exist only in name : the new enlightenment or civilisation, the valour of the Russians, the friendship of England, and the good-will of Government officers.

The four things which are quite useless : gratitude, the titles conferred at the late Delhi darbar, the speech of Lord Lytton, and the Generals of the Russian army.

The four things which are scarce at four places : water in clouds, grain in India, kindness towards the people in the Government of India, and bravery in the Russians.

The four things which are secure against decay or decrease : the obstinacy of Government officers, the distress or troubles of Natives, bribery, and the *Oudh Punch*.

The *Qaisar-ul-Akhbār* of the 4th November, with reference to an editorial published in the *Pioneer* of the 27th October last, condemning
The Native Press,

Circulation
100 copies.

the native press as seditious, and giving extracts from the *Indian Representative* and some vernacular newspapers of Bengal, says that the *Pioneer* remarks that although the editors of vernacular newspapers are educated men, yet they are like school boys, and that they cherish seditious thoughts. It is to be regretted that, in reply to our just strictures upon the Anglo-Indian newspapers, the editors of those newspapers denounce our writings as being seditious in their tone. The tone of the Anglo-Indian press is to be strongly deprecated, and we are almost certain that it will be some day the cause of a rebellion in India. Is it not owing to national jealousy that the *Pioneer* has no native correspondents. If a native paper had written any one of those articles which the *Pioneer* wrote about, the Allahabad "shoe case," the Fuller case, and Lord Derby's speech on the abolition of the cotton import duties, it would have been undoubtedly accused of spreading sedition. The newspaper press acts as an interpreter between the Government and the people. It is its duty to acquaint the Government with the thoughts and feelings of the people ; and any newspaper that wilfully neglects this duty does in a way help to disseminate sedition. It is indeed seditious on the part of the editor of a newspaper not to bring to the notice of the Government any acts of violence or oppression perpetrated by a Government officer. Our Anglo-Indian contemporaries should make themselves thoroughly acquainted with our principles of action before attempting to criticise our conduct. The article of the *Pioneer* above referred to is calculated to arouse false suspicions in the mind of the Government against its perfectly loyal subjects on the one hand and to incite the people on the other. It should, therefore, be observed whether the writings of the *Pioneer* and the *Englishman* tend to excite rebellion or those of the native press. Indeed, the native press wishes to see a feeling of unity prevail among all classes of the native community so that their prosperity might be increased.

A correspondent of the *Núr-ul-Anwár* of the 10th Nov-

The question whether
the Sultan of Turkey is
the present Khalifa of
Musalmans.

ember says that some time ago an English newspaper alleged that the Sultan of Turkey was not a *Khalifa* of Musalmans, because the *Khalifate* was reserved for the members of the Qurresh tribe. In refutation of the above statement the writer tries to point out that the Sultan of Turkey is the *Khalifa* of Musalmans (*Khalifa* being the man who looks after the well-being of the faithful), that every Musalman owes allegiance to the Sultan, and is bound to sacrifice his life and property on his behalf, and that the Russo-Turkish war is a *jihad*.

LIST OF PAPERS EXAMINED.

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, OR WEEKLY, OR OTHERWISE.	DATE.	CIRCULATION.
1	<i>Akhbār-i-'Am</i>	Lahore	Urdú	Weekly	Novr. 7th, 1877.	945 copies (including 336 copies taken by Govt.)
2	<i>Akhyar-ul-Akhbār</i>	Lucknow	Ditto	Tri-monthly	1st "	137 copies.
3	<i>Akmal-ul-Akhbār</i>	Delhi	Ditto	Weekly	4th "	120 "
4	<i>Aligarh Institute Gazette</i>	Aligarh	Urdú-English	Bi-weekly	3rd & 6th "	343 copies (including 94 copies taken by Govt.)
5	<i>Allahabad Akhbār</i>	Allahabad	Urdú	Daily	5th to 10th "	77 copies.
6	<i>Almorah Akhbār</i>	Almorah	Hindi	Bi-monthly	1st "	410 copies (including 250 copies taken by Govt.)
7	<i>Anjuman-i-Panjáb</i>	Lahore	Urdú	Weekly	2nd "	100 copies.
8	<i>Anwar-ul-Akhbār</i>	Lucknow	Ditto	Tri-monthly	3rd "	140 "
9	<i>Bharat Bandhu</i>	Aligarh	Hindi	Weekly	2nd "	352 "
10	<i>Dabdaba-i-Sikandari</i>	Rámpur	Urdú	Ditto	5th "	"
11	<i>Gwalior Gazette</i>	Gwalior	Hindí-Urdú	Ditto	28th "	"
12	<i>Harish Chandra's Magazine,</i>	Benares	Hindi	Monthly	For October	250 "
13	<i>Hindi Pradip</i>	Allahabad	Ditto	Ditto	1st "	200 "
14	<i>Jaipur Akhbār (Rajputana),</i>	Jaipur	Urdú	Weekly	Novr. 2nd "	125 "
15	<i>Káranamah</i>	Lucknow	Ditto	Ditto	5th "	390 "
16	<i>Kashi-Patrika</i>	Benares	Hindi-Urdú	Bi-monthly	Octr. 31st "	310 copies (including 200

17	<i>Kaukab-i-Hind</i> ...	...	Lucknow	...	Urdú	...	Ditto	...	Novr.	7th	"	copies taken by Govt.)
18	<i>Kavi Vachan Sudha</i>	...	Benares	...	Hindí-English	...	Weekly	...	"	5th	"	260 copies.
19	<i>Khair Khwah-i-Alam</i>	...	Delhi	...	Urdú	...	Ditto	...	"	6th	"	300 "
20	<i>Khair Khwah-i-Hind</i>	...	Ditto	...	Ditto	...	Ditto	...	"	1st & 8th	"	160 "
21	<i>Koh-i-Núr</i> ...	...	Lahore	...	Ditto	...	Bi-weekly	...	"	3rd & 7th	"	200 "
22	<i>Lauh-i-Mahfúz</i>	...	Moradabad	...	Ditto	...	Weekly	...	Octr. 26th & Novr. 3rd, 1877.			495 copies (including 30 copies taken by Govt.)
23	<i>Lawrence Gazette</i>	...	Meerut	...	Ditto	...	Ditto	...	Novr. 6th, 1877.			85 copies.
24	<i>Lytton Gazette</i>	...	Delhi	...	Ditto	...	Bi-monthly	...	"	7th	"	200 copies.
25	<i>Máwá Akhbár</i>	...	Indore	...	Maráhtí	...	Weekly	...	Octr.	31st	"	190 "
26	<i>Máwár Gazette</i>	...	Jodhpur	...	Hindí-Urdú	...	Ditto	...	"	29th	"	200 "
27	<i>Mashir-i-Qaisar</i>	...	Lucknow	...	Urdú	...	Ditto	...	Novr.	4th	"	125 "
28	<i>Mitra Bilas</i> ...	...	Lahore	...	Hindí	...	Ditto	...	"	5th	"	245 "
29	<i>Mufid-i-Hind</i> ...	...	Delhi	...	Urdú	...	Ditto	...	"	1st & 8th	"	150 "
30	<i>Muhib-i-Hind</i>	...	Meerut	...	Ditto	...	Ditto	...	Octr.	27th	"	50 "
31	<i>Muraka-i-Tahzib</i>	...	Lucknow	...	Ditto	...	Monthly	...	Novr.	1st	"	90 "
32	<i>Mutlai-i-Núr</i> ...	...	Cawnpore	...	Ditto	...	Weekly	...	"	6th	"	150 "
33	<i>Naiar-i-Azam</i> ...	...	Moradabad	...	Ditto	...	Ditto	...	"	7th	"	90 "
34	<i>Najm-ul-Akhhár</i>	...	Meerut	...	Ditto	...	Ditto	...	"	1st	"	150 "
35	<i>Nátya Patr</i> ...	...	Allahabad	...	Hindí	...	Monthly	...	Octr.	6th	"	80 "
36	<i>Nizam-ul-Akhhár</i>	...	Delhi	...	Urdú	...	Weekly	...	Novr.	5th	"	45 "
37	<i>Núr-i-Afshan</i> ...	...	Ludhiana	...	Ditto	...	Ditto	...	"	8th	"	407 "
38	<i>Núr-ul-Anwar</i>	...	Cawnpore	...	Ditto	...	Ditto	...	"	10th	"	380 "
39	<i>Oudh Akhhár</i>	...	Lucknow	...	Ditto	...	Daily	...	"	5th to 10th	"	700 copies (including 50 copies taken by Govt.)

List of papers examined—(concluded).

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	DATE.	CIRCULATION.
40	<i>Oudh Punch</i>	Lucknow	Urdú	Weekly	Novr. 6th 1877.	230 copies.
41	<i>Patiala Akhbár</i>	Patiala	Ditto	Ditto	" 5th "	247 "
42	<i>Prince of Wales' Gazette</i>	Meerut	Hindí-Urdú-English,	Ditto	" 4th "	150 "
43	<i>Qaisar-ul-Akhbár</i>	Allahabad	Urdú	Ditto	" " "	100 "
44	<i>Rafah-i-'Am</i>	Sialkot	Ditto	Bi-monthly	Octr. 31st "	600 "
45	<i>Rahbar-i-Hind</i>	Lahore	Ditto	Bi-weekly	Novr. 3rd & 6th "	450 "
46	<i>Rohilkhand Akhbár</i>	Moradabad	Ditto	Weekly	" 3rd "	210 copies (including 50 copies taken by Govt.)
47	<i>Safir-i-Budhána</i>	Muzaffarnagar,	Ditto	Ditto	Octr. 31st & Novr. 7th, 1877.	500 copies.
48	<i>Safir-i-Hindustán</i>	Amritsar	Ditto	Ditto	Novr. 3rd, 1877.	220 "
49	<i>Saiad-ul-Akhbár</i>	Delhi	Hindí-Urdú	Tri-monthly	" 1st "	86 "
50	<i>Sir Punch Hind</i>	Lucknow	Urdú	Weekly	" 3rd "	150 "
51	<i>Shola-i-Tár</i>	Cawnpore	Ditto	Ditto	" 6th "	310 "
52	<i>Tohfah-i-Káshmir</i>	Srinagar	Ditto	Ditto	Octr. 27th "	250 copies (including 200 copies taken by Maharaja of Kashmir).
53	<i>Urdú Akhbár</i>	Akola	Marahti	Ditto	Novr. 3rd "	130 copies.
54	<i>Urdú Akhbár (Akola)</i>	Ditto	Urdú	Ditto	" " "	190 "
55	<i>Vakil-i-Hindustán</i>	Amritsar	Ditto	Ditto	" 2nd "	212 "
56	<i>Vrit Dhárá</i>	Dhár	Marahti	Ditto	October 29th "	175 "

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